ANNUAL REPORT

OF THE

ARCHÆOLOGICAL SURVEY,

EASTERN CIRCLE,

FOR

1908-1909.

CALCUTTA:
BENGAL SECRETARIAT PRESS.
1909.

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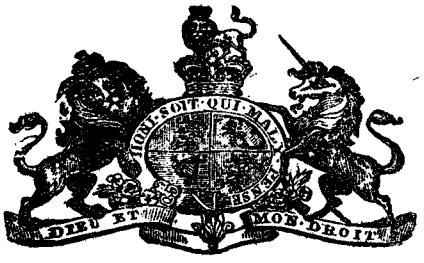

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BENGAL SECRETARIAT PRESS.
1909.

BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

No. 298.

FROM DR. T. BLOCH,

Superintendent, Archæological Survey, Eastern Circle,

TO THE SECRETARY TO THE GOVERNMENT OF BENGAL,

GENERAL DEPARTMENT.

Calcutta, the 27th August 1909.

SIR,

I HAVE the honour to submit my Annual Report for 1908-1909.

2. The reason of the delay in submitting it has already been explained to you in my previous letter No. 239, dated the 17th July, 1909.

3. Copies of the photographs referred to in Appendix B, Part I, of my Report will reach you at some later date. My photographic assistants have been out in camp during a great part of the last three or four months, preparing impressions of the Asoka inscriptions in Bengal, which are urgently required by the Director-General of Archæology, and I regret that for this reason it has not yet been possible to have prints of all the negatives ready, the total number of which, as you will see from the list, amounts to 203.

I have the honour to be,

SIR,

Your most obedient servant,

T. BLOCH,

Superintendent Archæological Survey,

Eastern Circle.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL SURVEY, EASTERN CIRCLE,

FOR

1908-1909.

PART I.—GENERAL REMARKS.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL SURVEY, EASTERN CIRCLE,

FOR 1908-1909.

PART I.

GENERAL REMARKS.

1. *Conservation.*—Statements of the expenditure under this head are contained in Appendix A. At the request of the Local Government, I inspected several temples in Lower Bengal, which had not been visited by me before, but none of them called for any action on behalf of Government. I visited also Kanarak, Bhubaneswar, and Khandagiri in Orissa, Gaur and Panduah in the Malda district of Eastern Bengal, and Dimapur in Assam, in order to see, what progress had been made with repairing the important ancient monuments at those places, which, owing to my absence on leave in 1905 and in 1907, had not been inspected by me for a long time. Since the transfer of Mr. Longhurst to his present officiating appointment as Superintendent of the Northern Circle, early in January, 1909, I have been without an assistant, who might relieve me of some of the conservation work in my charge.

2. *Exploration.*—Seventy-four days have been spent by me in continuing the excavations at Rajgir, which had been commenced by Mr. Marshall and myself early in 1906. The work included a survey of the western part of the Rajgir Hills, where a number of ancient sites, mentioned by the Chinese pilgrims, are situated. The survey has been made by Aminuddin, a Sub-Surveyor, whose services had been lent to our Department, under the superintendence of Mr. A. J. Wilson, who prepared the previous map of the eastern part of the Rajgir Hills. My visit to Bodh Gaya in January also was made with the object of studying carefully the ancient railing around the temple, about which I had promised Mr. Marshall to write an illustrated article for his Annual Report, Part II.

3. *Inscriptions.*—Beyond a few copper-plates, one from Gaya and the other from Upper Assam, no new inscriptions have been brought to my notice during the last year. I may, however, mention in this connection that arrangements have been made by me through the Commissioner, Orissa Division, with the Manager of the Bhubaneswar Temple Committee, to allow one of my Hindu Assistants to clean all the inscriptions inside the compound of the Lingaraj Temple and to take impressions of the same. I have been informed, that there are about twenty inscriptions in the temple court, some of which are now covered with whitewash. They have never been examined carefully, and as it is impossible for me to enter the temple court, I have to arrange for good impressions being taken of them, to enable to see, which of those inscriptions is of sufficient interest for publication. I hope that, at some future occasion, it will be possible for me to make the same arrangement for copying all the inscriptions inside the court of the temple of Jagannath, at Puri. An interesting inscription, which has been studied by me during the last year, is found written in characters of the 5th or 6th Century, A. D., on the coping stone of the ancient railing at Bodh Gaya. It is of great interest for the history of the temple there, as it refers to certain repairs, which had been done to the temple, among which we find it clearly mentioned, that the plaster and painting (*sudhā-lepya*) over the temple had been restored. Further, in its fragmentary beginning, it clearly speaks of the *vajrāsana-gandhakuṭī* as a building separate from the temple (*prāsāda*) itself. The former expression, perhaps refers to some chapel, near the temple, which contained an image of Budha, *Vajrāsana*;

for, I believe, we must take this word here in the meaning "Buddha", which it has occasionally in other inscriptions. Finally, I may mention, that an ancient forged copper-plate from Eastern Bengal has been brought to my notice during the last year. It is an old forgery, made evidently for the purpose of setting aside a genuine grant of land, given some three or four hundred years earlier. I have prepared an edition of this forged copper-plate for the Annual Report, Part II, 1906-07.

4. *Departmental Notes.*—I have been in Simla with Mr. Longhurst for about three months, from the 29th July to 2nd November, 1908. Mr. Longhust was with me in camp at Rajgir from 14th November to 11th December. From the 17th December 1908 to the 4th January 1909, he made a short tour of inspection to Puri and Kanarak. On the 5th January 1909, he left Calcutta in order to join his officiating appointment as Superintendent of the Northern Circle.

The staff of my office remained the same, as before, and I am likewise pleased to record my appreciation of the work, done by them.

The expenditure during the year was as follows:—

1909.	Rs.	A.	P.	Rs.	A.	P.
Salary of gazetted officers—						
Superintendent's pay	6,600	0	0			
Assistant Superintendent's pay ...	4,275	0	0			
				10,875	0	0
Salary of non-gazetted establishment—						
2 Clerks	1,200	0	0			
1 Photographer	1,080	0	0			
2 Draftsmen	1,440	0	0			
4 Peons	384	0	0			
				4,104	0	0
Allowances—						
Travelling allowances	3,372	5	6			
				3,372	5	6
Supplies and services—						
Photographic charges	720	0	11			
* Purchase of tents	831	5	0			
Contingencies—						
Hot and cold-weather charges ...	100	6	7			
Postage charges	170	0	0			
Telegram charges	27	1	0			
Conveyance of stores, tents and records ...	383	9	3			
Purchase of books	34	0	0			
Do. of office furniture	66	14	0			
Miscellaneous	80	5	0			
				2,413	9	9
GRAND TOTAL ...				20,764	15	3

* This charge was met by re-appropriation out of the savings effected in travelling allowances.

5. *Tours.*—The following statement shows the amount of time spent on tours, and the object for which they have been undertaken:—

1908.		Days.
June 16th	Inspection of Dargāh of Bahrām Sakkā, at Burdwan	1
July 16th and 17th ...	Inspection of temples at Shibnibash, district Naddia	2
November 14th to January 16th 1909	Excavation at Rajgir	64
January 17th to 23rd ...	To Bodh Gaya	7
Do. 24th to 26th ...	Rajgir, Jethian, Tapoban and back ...	3
Do. 27th to February 2nd ...	To Behar, Bankipore, Manjhi and back to Calcutta	7
February 12th to 26th ...	To Kanarak, Bhubaneswar and Khandagiri	15
March 12th to April 1st ...	To Gaur and Panduah, Dimapur and Chittagong	21
April 6th	Inspection of temples at Boinchee ...	1
	Total ...	121

6. *Tour programme for 1909-1910.*—I propose to spend from two to three months during the next cold weather in exploring the ancient citadel, called Nandangarh, near Lauriya, 14 miles north of Bettiah, in the district of Champaran. Some of the earthen mounds, to the north of the Nandangarh, have been dug out by me in March 1905, and my illustrated article on them, which will appear in the Annual Report of the Archæological Survey, Part II, 1906-07, will, I think, make it clear, that the Nandangarh must contain the remains of the citadel of an ancient city, to which the earthen mounds belonged. The results, obtained by me in those mounds made me put down their date to about the 7th or 8th centuries B.C. They must have been royal tombs, similar to the *chaityas* of the Vrijis, Mallas, or other Rajput clans, of which we find mention made in Buddhist literature, and there appears to be every likelihood, that the Nandangarh belongs to the same period. The remainder of the touring season will be occupied with inspection tours, of which, I daresay, again a great number will be necessary, as soon as the cold weather has set in.

T. BLOCH,

Superintendent, Archæolagical Survey,
Eastern Circle.

APPENDIX A.

Statement of expenditure on conservation work, 1908-09.

IN BENGAL.

District.	Locality.	Particular of work.	Amount sanctioned.	Amount spent.	Remarks.
			Rs.	Rs.	
Calcutta ...	Calcutta ...	Maintaining tablets and lines of demarcation in connection with the old Fort William.	225	236	Completed.
Do. ...	Ditto ...	Repairs to the monuments, towers and pillars, etc., on the Calcutta maidan.	500	488	Ditto.
Do. ...	Ditto ...	Repairs to Holwell's monument ...	225	212	Ditto.
Do. ...	Ditto ...	Erecting a tablet on the wall of the Moorgeehata school room to mark the site of the grave of Mrs. Carey, the last Survivor of the Blackhole tragedy in India.	142	142	Ditto.
24-Parganas ...	Dum Dum ...	Polishing and relettering the tablet in the Portico of the Dum Dum house where Dr. Cling used to put up.	5	5	Ditto.
Ditto ...	Paikpara ...	Relettering a tablet erected on a pillar in front of the building, where Justice Chalney used to put up.	5	5	Ditto.
Ditto ...	Ditto ...	Repairs to the semaphore tower ...	194	193	Ditto.
Ditto ...	Belghoria ...	Ditto ditto ...	20	20	Ditto.
Ditto ...	Sookchar ...	Ditto ditto ...	19	19	Ditto.
Ditto ...	Barrackpore ...	Ditto ditto ...	192	190	Ditto.
Monghyr ...	Monghyr ...	Repairs to the tomb of Pir Shah Naffa, within the Monghyr Fort.	649	654	Ditto.
Darjeeling ...	Darjeeling ...	Repairs to the tomb of Csoma de Körös	5	5	Ditto.
Ditto ...	Ditto ...	Ditto ditto General Lloyd	5	5	Ditto.
Hazaribagh ...	Chattra ...	Ditto Soldiers' tombs ...	15	10	Ditto.
Cuttack ...	Kanarak ...	Clearing sand from the compound of the temple (Black Pagoda).	9,067	6,192	Ditto.
Do. ...	Do. ...	Completing the removal of stone heap from the temple.	16,327	485	Ditto.
Do. ...	Do. ...	Repairs to the temple	602	551	Ditto.
Do. ...	Bhubaneswar	Repairs to temples	225	219	Ditto.
Do. ...	Khurda and Gurjang.	Repairs to monuments	20	11	Ditto.
Do. ...	Jajpur ...	Repairs to Abu Nazir's mosque ...	20	36	Ditto.
Do. ...	Do. ...	Exterminating jungles from ancient monuments.	115	25	Ditto.
Balasore ...	Balasore ...	Repairs to Dutch tombs	20	20	Ditto.
Arrah ...	Arrah ...	Erecting cast-iron railings round the Soldiers' tombs.	228	127	Ditto.
Do. ...	Do. ...	Repairs to Soldiers' tombs ...	9	7	Ditto.
Shahabad ...	Bhabua ...	Repairs to Mundessvri temple ...	12	11	Ditto.
Ditto ...	Chainpur ...	Repairs to Bakhtiyār Khān's tomb ...	1,080	898	Ditto.
Ditto ...	Shergarh ...	Repairs to Shergarh Fortress ...	15	21	Ditto.
Ditto ...	Sassaram ...	Additions and alterations to Sher Shāh's tomb.	58	48	Ditto.
Ditto ...	Ditto ...	Lightning conductors for Sher Shāh's and Hossain Shāh's tombs.	132	121	Ditto.
Ditto ...	Ditto ...	Repairs to Sher Shāh's tomb ...	59	62	Ditto.
Ditto ...	Ditto ...	Repairs to Hossain Sur Shāh's tomb ...	51	43	Ditto.
Ditto ...	Rhotas ...	Repairs to Rhotas palace ...	882	790	Ditto.
Ditto ...	Do. ...	Repairs to Inspection Bungalow ...	117	132	Ditto.
Patna ...	Patna ...	Repairs to tall stone shaft ...	20	20	Ditto.
		Carried over	31,260	12,003	

District.	Locality.	Particular of work	Amount sanctioned.	Amount spent.	Remarks.
			Rs.	Rs.	
		Brought forward	31,260	12,003	
Patna ...	Patna ...	Repairs to Shamshēr-nagar tomb ...	49	19	Completed.
Do. ...	Bankipore ...	Repairs to Kudri's tomb	25	18	Ditto.
Do. ...	Behar ...	Repairs to Syed Ibrahims' tomb ...	43	30	Ditto.
Do. ...	Manair ...	Repairs to Makhdūm Shāh's tomb ...	700	43	In progress.
Do. ...	Do. ...	Repairs to Dargah of Makhdūm Shāh and conservation of tank south of the Dargah.	25,265	4,814	Ditto.
Gaya ...	Bodh Gaya ...	Repairs to temple	383	373	Completed.
Do. ...	Ganeri ...	Ditto ditto ...	15	13	Ditto.
Do. ...	Ghanjam ...	Repairs to Buddha statue ...	15	13	Ditto.
Champaran ...	Lauriya ...	Repairs to Asoka pillar	34	17	In progress.
Nadia ...	Plassey ...	Erecting an obelisk at the battle field...	20,732	17,212	Ditto.
Do. ...	Do. ...	Repairs to the Inspection Bungalow ...	150	162	Completed.
Murshidabad ...	Murshidabad...	Repairs to Khushbagh and Roshanibagh mausoleums.	200	200	Ditto.
Ditto ...	Ditto ...	Repairs to Mir Madan's tomb ...	2	1	Ditto.
Khulna ...	Bagerhat ...	Repairs to Satgumbaz and tomb of Khān Jahān Alī.	292	277	Ditto.
Hooghly ...	Pandua and Tribeni.	Repairs to ancient buildings ...	14,853	1,199	Ditto.
Ditto ...	Serampore ...	Repairs to Henry Martin's pagoda ...	188	180	Ditto.
Birbhum ...	Suri ...	Compensation for preservation of ancient monuments.	...	212	Ditto.
Bankura ...	Vishnupur ...	Repairs to Sham Roy's temple ...	736	12	Ditto.
Burdwan ...	Burdwan ...	Repairs to Dargah of Bahrām Sakkā ...	1,700	1,326	Ditto.
Palamau ...	Palamau ...	Repairs to the gateway of the ancient Fort.	882	204	Ditto.
Gaya ...	Rajgir ...	Repairs to Mahadeo temple ...	89	89	Ditto.
Do. ...	Do. ...	Repairs to Jain temple	25	25	Ditto.
		Total ...	97,638	38,442	

IN THE ASSAM CIRCLE.

Name of work.	Amount sanctioned.	Actual expenditure.	Remarks.
LOWER ASSAM DIVISION.	Rs	Rs.	
(*Provincial.*)			
Annual clearance of jungle at the ruins of temple at Bamoni Parbot, near Tezpur	40	39	Completed.
Repairs to ancient tombs at Jogigopha ...	20	14	Ditto.
Annual repairs to tomb of Lieutenant Cresswell at Goalpara	30	27	Ditto.
Restoring the vestibule and repairing the temple of Hayagriva at Hajo	4,781	...	Work in progress.
Total for Lower Assam Division	4,871	80	

Name of work.	Amount sanctioned.	Actual expenditure.	Remarks.
	Rs.	Rs.	
KHASI AND JAINTIA HILLS DIVISION.			
(Provincial.)			
Annual repairs to Manipur memorial at Shillong ...	10	10	
Annual repairs to Scott's monument at Cherrapoonjee	10	10	
Annual repairs to the monument to the memory of Lieutenants Beadingfield and Burlton at Nongkhlaw in Cherra Subdivision	15	15	
Total for Khasi and Jaintia Hills Division ...	35	35	
NAGA HILLS DIVISION.			
(Imperial.)			
Annual repairs to Quinton memorial at Manipur ...	20	20	Ordinary repairs.
(Provincial.)			
Raising V-shaped columns in Dimapur ...	61	61	Special repairs.
Annual repairs to Dimapur ruins	400	435	Ordinary ,,
Annual repairs to memorials to Dr. Brown, Mr. Heath and Captain Gordon at Lengthabal and infant son of Sir Johnstone at Kangjhupkhal ...	30	30	Ditto.
Annual repairs to graves of Messrs. Melville and O'Brien at Myangkhong	20	8	Ditto.
Annual repairs to memorials to Mrs. Domant and Major Cock at Khonoma, and Lieutenant Forbes at Sachima	85	85	Ditto.
Annual repairs to Darbar Hall, Coronation Room, Citadel wall, Nautchghar and Jubaraja temple at Manipur	300	300	
Total for Naga Hills Division ...	Imperial 20 Provincial 896	939	
SYLHET DIVISION.			
(Imperial.)	Nil.		
(Provincial.)			
Jungle clearing from Dargāh of Shāh Jalāl, Sylhet ...	10	5-12	
CACHAR DIVISION.			
Nil.			

Name of works.	Amount sanctioned.	Actual expenditure.	Remarks.
SIBSAGAR DIVISION.	Rs.	Rs.	
(*Provincial.*)			
Restoration of the two temples on the north bank of Jaysagar tank near Sibsagar.	2,218	1,497	Completed.
Thorough repairs to Bishnudole temple at Sibsagar	1,719	2,109	Ditto.
Preservation of ancient monument known as "Rang-ghar" at Sibsagar.	...	1,300	.....
Providing wire-fencing to the compound of Bishnudole temple, Sibsagar.	207	142	Completed.
Annual repairs to Jaysagar Temple, Sibsagar ...	40	34	Ordinary maintainance only.
Annual repairs to Gaurisagar temple, Sibsagar ...	40	40	Ditto.
Annual repairs to Karanghar ruins, Sibsagar ...	120	120	Ditto.
Annual repairs to Ahom Raja's palace at Gargaon, Sibsagar.	150	150	Ditto.
Annual repairs to Rang-ghar ruins, Sibsagar ...	50	77	Ditto.
Total for Sibsagar Division ...	4,544	5,469	

Abstract.

	Rs.
Total Imperial	20
Total Provincial	6,509

IN EASTERN BENGAL CIRCLE.

Name of works.	Amount sanctioned.	Amount spent.	Remarks.
	Rs.	Rs.	
Restoration of the tomb of Sultan Ghiyasuddin Azam Shah at Sonargaon, near Dacca.	263	215	Nearly completed
Restoration of tomb and mosque in Lalbagh, Dacca (including certain works to Bibi Peri's tomb).	720	632	Completed.
Tomb of Bibi Peri at Lalbagh, Fort Dacca ...	50	49	Ditto.
Remains of the old Fort at Munshiganj ...	200	191	Ditto.
Mosque of Sadi, in village Agarasindur, in Mymensingh.	50	49	Ditto.
Remains of the old Fort at Lalbagh, Dacca ...	200	179	Ditto.
Tomb of Rev. Joseph Pogose and Colombo Sahib, Dacca.	150	21	Ditto.
Sona Masjid at Firozpur, near Gaur ...	26,057	632	Ditto.
Adina mosque at Pandua	5,413	646	Ditto.
Baradvari, or the great golden mosque at Gaur ...	8,979	295	Ditto.
Further repairs to ancient monuments at Gaur and Panduah.	6,464	...	Work not started in 1908-09.
Surveying and making a plan of the old city of Gaur.	360	240	Completed.
Lattan Masjid at Gaur	3,351	316	Ditto.
Mosque at Kusumba in Rajshahi	4,200	1,633	Partly completed.
Annual repairs to the ancient monuments at Gaur and Panduah.	800	829	Completed.
Total ...	57,257	5,927	

CENTRAL PROVINCES.

District.	Locality.	Name of work.	Amount sanctioned.	Amount spent.	Remarks.
		Circle I.	Rs.	Rs.	
Chanda ...	Chanda ...	Repairs to the temple of Mahadeo near the Municipal office, Chanda.	8	...	Unfinished on 1st April 1909.
Ditto ...	Do. ...	Preservation of gateway in the District Jail, Chanda.	20	23	Completed.
Ditto ...	Do. ...	Providing wire fencing around monoliths near Lalpeth.	...	1	Ditto.
Ditto ...	Do. ...	Restoration and preservation of fort walls of Chanda City.	2,000	2,039	Ditto.
Ditto ...	Bhandak ...	Making certain improvements to the temple of Parasnath near Bhandak.	...	7	Ditto.
Ditto ...	Do. ...	Providing sweep gate and iron fencing to the entrance of the caves of Binjadass near Bhandak.	107	106	Ditto.
Ditto ...	Do. ...	Making certain improvements to the temple of Chandika Devi in Bhandak village.	...	13	Ditto.
Ditto ...	Do. ...	Certain improvements to the temple of Taka talao near Bhandah.	227	227	Ditto.
Ditto ...	Wairagarh	Removing and eradicating overgrowth on the fortress of Wairagarh.	...	...	Ditto.
Ditto ...	Bhatala ...	Improving the temple of Mahadeo at Bhatala near Bhandak.	...	57	Wire-fencing done during 1908-09. Works completed in March 1909 and accounts closed.
Ditto ...	Neri ...	Improving the temple of Mahadeo at Neri near Chimur.	...	433	Completed.
Akola ...	Narnala ...	Certain improvements to Narnala Fort.	...	71	A few stone *jālis* and an arch were made and fixed in the Mahabati gate of the Fort. Every other work was completed, except hoisting of guns on a platform.
Do. ...	Do. ...	Mounting platform of dressed stone masonry for the two old guns lying near the Akot gateway of the Narnala Fort.	...	4	Unfinished on 1st April 1909.
Buldana ...	Fatehkhelda	Restoring the old mosque at at Fatehkhelda.	...	...	Work completed, but final payments are still to be made. The work consisted in cleaning shrubs, *peepal* trees, etc., repairing the old dome and providing steps, etc.
Do. ...	Lonar ...	Restoring the old temple and Dharamsala at Lonar.	...	...	Wire-fencing to Dharamsala, repairing of Dait Soodan temple. Work completed, but final payment not yet made.
		Total Circle I ...	2,362	2,981	

CENTRAL PROVINCES.

District.	Locality.	Name of work.	Amount sanctioned.	Amount spent.	Remarks.
		Circle II.	Rs.	Rs.	
Nimar ...	Burhanpur	Estimate No. 6 of 1908-09: Repairs to ancient monuments at Burhanpur.	474	473	This is a work of annual repairs, which was completed during last year. The same amount will be required for 1909-10. Three chaukidars employed during the year. Petty repairs to walls, etc., effected and vegetation cut down.
Do. ...	Ditto ...	Estimate No. 6 of 1908-09: Cleaning and repairing certain ancient monuments in and near Burhanpore.	1,000	1,000	In progress; Rs. 1,000 spent in building compound walls and petty repairs; an additional grant required for expenditure during 1909-10.
Chhindwara	Deogarh ...	Estimate No. 10 of 1907-08: Improving the condition of the Fort at Deogarh.	...	135	Work completed. A small expenditure was incurred in finishing off the work, which was practically completed last year.
Raipur ...	Sirpur ...	Special repairs to old brick temple at Sirpur.	425	531	Work not completed. The following works have been executed during 1908-09: Grass cutting; plinth and corners repaired with brick-in-cement to an average height of 12 feet; scaffolding, clearing jungle and brush wood. A separate estimate for additional work suggested by the Superintendent of Archæology in his printed notes has been called for from the Executive Engineer.
Bilaspur...	Janjgir ...	Restoration of two Hindu temples at Janjgir.	742	702	Revised estimate will be submitted. Some modifications proposed by the Executive Engineer have been referred to the Superintendent of Archæology, Eastern Circle. The amount of the original estimate was too small. Under-pinning of foundation of smaller temple done and staging for big temple is ready.
Drug ...	Deo Baloda	Estimate No. 63 of 1908-09: Rebuilding the walls of Shiva's temple at Deo Baloda, in the Drug District.	1,000	921	Work incomplete. The following work has been done:—Collection of materials; clearing *débris*; collecting, sorting and clearing sculptured stones; carriage of tools and plant and scaffolding.
		Total Circle II ...	3,641	3,762	
		Grand Total ...	6,003	6,743	

APPEN IX B.

List of Photographs taken in 1908-09

The numbers run in continuation of the list of the preceding year. The negatives are all full plates.

A.— BENGAL.

Serial No.	District.	Locality.	Subject.
1	2	3	4
472	Burdwan ...	Burdwan ...	Dargah of Bahrām Sakkā restored buttresses.
473	Ditto ...	Ditto ...	Tombs of Sher Afgan Khān and Nawāb Kutbuddīn.
474	Hooghly ...	Boinchee ...	Temple of Gopāljī.
475	Ditto ...	Ditto ...	Part of Panch-Mandil.
476	Ditto ...	Ditto ...	Second temple of Gopāljī, in village.
477	Nadia ...	Shibnibash ...	Temple called "Buṛa Shib."
478	Do. ...	Do. ...	Ditto: *linga*, inside of it.
479	Do. ...	Do. ...	Temple of Rām Chandra.
480	Do. ...	Do. ...	Shib-Mandir and Temple of Rām Chandra.
481	Patna ...	Rajgir ...	Excavations in New Rajgir.
482	Do. ...	Do. ...	Another view.
483	Do. ...	Do. ...	Ancient temple around Maṇiyār Maṭh.
484	Do. ...	Do. ...	Another view.
485	Do. ...	Do. ...	Ditto.
486	Do. ...	Do. ...	Ditto.
487	Do. ...	Do. ...	Ancient walls, on slope of Vipulagiri.
488	Do. ...	Pawapuri ...	General view of Jain temples.
489	Do. ...	Ditto ...	Temple in tank.
490	Do. ...	Ditto ...	Temple in village.
491	Do. ...	Bihar ...	Ancient Hindu gateway with Persian
492	Do. ...	Do. ...	inscription, inside Dargah of Kadir Qumaish.
493	Do. ...	Do. ...	Dargah of Ibrāhīm Bayyū.
494	Gaya ...	Bodh Gaya ...	Temple.
495	Do. ...	Ditto ...	Vajrāsana, below Bodhi tree.
496	Do. ...	Ditto ...	Second *peepal* tree, north of temple.
497-540	Do. ...	Ditto ...	Railing pillars: 44 photographs.
541	Do. ...	Ditto ...	Chinese inscription.
542	Do. ...	Ditto ...	Village *Urel*, the ancient *Uruvelā*.
543-551	Puri ...	Khandagiri ...	Upper frieze in Rānī Gumphā.
552-553	Do. ...	Ditto ...	Lower frieze in same.
554	Do. ...	Ditto ...	Image of Sūrya in Gaṇeśa Gumphā.
555	Do. ...	Bhubaneswar ...	Temple of *Mukteśvara*.
556	Do. ...	Ditto ...	Ditto another view.
557	Do. ...	Ditto ...	Ditto ditto.
558	Do. ...	Ditto ...	Ditto ditto.
559	Do. ...	Ditto ...	Ditto porch in front.
560	Do. ...	Ditto ...	Ditto upper part of porch.
561	Do. ...	Ditto ...	Ditto base of pillar of porch.
562	Do. ...	Ditto ...	Temple of *Paraśurāmeśvara*: from south.
563	Do. ...	Ditto ...	Ditto ditto from east.
564	Do. ...	Ditto ...	Ditto details of mouldings.
565-566	Do. ...	Ditto ...	Ditto *Maṇḍapa*, from south.
567-568	Do. ...	Ditto ...	Ditto *Maṇḍapa*, details of northern side.
569	Do. ...	Ditto ...	Temple of *Siddheśvara* (near *Mukteśvara*).
570	Do. ...	Ditto ...	*Rāja-Rāṇi*: general view.
571-574	Do. ...	Ditto ...	Ditto details of moulding.
575	Do. ...	Ditto ...	Temple of *Brahmeśvara*.
576	Do. ...	Ditto ...	Ditto *Megheśvara*.
577	Do. ...	Ditto ...	Top of big, natural *linga*, inside of Megheśvara temple.
578	Do. ...	Kanarak ...	Small temple west of Black Pagoda.
579	Do. ...	Ditto ...	Black Pagoda: from north.
580	Do. ...	Ditto ...	Ditto from south.

Serial No.	District.	Locality.	Subject.
1	2	3	4
581	Puri ...	Kanarak ...	Black Pagoda: image of *Sūrya*, in southern niche of spire.
582	Do. ...	Ditto ...	Ditto image of *Aruṇa*, in northern niche of spire.
583	Do. ...	Ditto ...	Ditto image of *Sūrya*, in western niche of spire.
584-585	Do. ...	Ditto ...	Ditto chlorite *vedi*, inside of spire.
586	Do. ...	Ditto ...	Ditto two chlorite slabs, representing *Sūrya*, attending upon *Jagannāth*.
587	Do. ...	Ditto ...	Ditto image of *Nāgarāja*, and of *Sūrya*, combined with *Śiva*.
588	Do. ...	Ditto ...	Ditto image of *Gaṇgā* and *Agni*.
589-647	Do. ...	Ditto ...	Ditto Plinth of temple; 59 photographs.

B.—Eastern Bengal and Assam.

648	Malda ...	Panduah ...	Adina masjid: central *mihrāb*.
649	Do. ...	Ditto ...	Ditto niche in central *mihrāb*.
650	Do. ...	Ditto ...	Ditto details of same.
651	Do. ...	Ditto ...	Ditto details of second *mihrāb*.
652	Do. ...	Ditto ...	Ditto carved tiles over niche.
653	Do. ...	Ditto ...	Ditto closed window, outside of *Bādshāh kā Takht*.
654	Do. ...	Ditto ...	Ditto Terrace, outside of *Bādshāh ka Takht*.
655	Do. ...	Gaur ...	Sona masjid near Firozpur: central door.
656	Do. ...	Do. ...	Ditto restored stone tablet, to north of central door.
657	Do. ...	Do. ...	Ditto interior, details of western wall.
658	Do. ...	Do. ...	Ditto brick terrace, leading to zenana-platform.
659	Do. ...	Do. ...	Ditto tombs in front of mosque.
660	Do. ...	Do. ...	Tantipara masjid: central door.
661-662	Do. ...	Do. ...	Ditto niches in back wall of interior.
663	Sibsagar ...	Dimapur ...	Gateway, from outside.
664	Ditto ...	Ditto ...	Ditto from inside.
665	Ditto ...	Ditto ...	General view of Group I.
666-671	Ditto ...	Ditto ...	V.-columns in Group I.
672	Ditto ...	Ditto ...	Isolated chessman column.
673	Ditto ...	Ditto ...	General view of Group II.
674	Ditto ...	Ditto ...	Ditto ditto III.

APPENDIX C.

List of drawings plotted during the field season 1908-1909.

69. Plan of the excavation at Rajgir.
70. Ditto ditto.
71. Plan of the excavation of Maniyar Math.
72. Rough plan showing the position of the Buddhistic mounds at Bargaon.

PART II.

NOTES ON PLACES VISITED.

IN

1908-1909.

DISTRICT BURDWAN: DARGAH OF BAHRAM SAKKA AT BURDWAN.

(1) Close to the Dargah, inside a small masonry building, are the tombs of Sher Afgan Khan, the first husband of Nur Jahan, and of Nawab Kutbuddin Khan, who was sent to Burdwan by Jahangir to procure for him the wife of Sher Afgan Khan. When I first visited the Dargah in December 1905, I found those two tombs covered by stones, such as we use them for Christian tombs, and the inscriptions on them beginning with "Sacred to the memory of Sher Afgan Khan, etc." As I considered this a peculiar manner of recording the burial places of Muhammadans, I proposed to dismantle the stones and to replace them by masonry tombs according to Muhammadan fashion, with inscribed marble tablets added to them. Later on I sent a rough sketch to the Engineer in charge of the repairs, and the new tombs have been built in accordance with my instructions, except that in the inscription on the marble tablets, the word "Nawab" has been spelt "Nowab," and "Sher Afkan" is the spelling adopted instead of "Sher Afgan," as I wrote to the Engineer in charge.

(2) However, this is merely a matter of detail, upon which I do not desire to place much stress. Far more serious is the following. As I had arranged to replace the old tombstones by new masonry structures, I did not for a moment expect that the Public Works' Officer in charge of the repairs would find any difficulty about disposing of the old tombstones. He knew that they had been rejected, and there would have been not the slightest objection, if he had turned them into road metal, or used them for any other vile purpose. But he decided otherwise, and with an otherwise laudable desire for preservation placed the old tombstones on masonry platforms, and built them into the walls of the enclosure.

(3) I need scarcely add that the old stones have to be dismantled at once, and that they should be rejected, or used for any other purpose, for which they may be fit. It is absurd to keep them, and if the tombstones remain, as they are at present, they will merely cast a slur upon the officer who supervised the repairs, and as his name is not known to me, and likewise will be unknown to others, who come to see the tomb, the blame will ultimately remain with the Department, to which the officer belonged.

(4) With this one exception, the repairs to the Dargah of Bahram Sakka at Burdwan have been completed.

DISTRICT HOOGHLY: TEMPLES AT BOINCHEE.

(5) The temples are the property of the late B. L. Mukerjee's trust estate. I was informed in a letter from the Manager of this estate to the Collector of Hooghly, that two of the temples had been repaired lately at the cost of the estate. This refers to Gopaljee's temple and to the Dol Monchop. I found, however, that the last temple, Dol Monchop, was so thickly overgrown with vegetation that its last repairs can not possibly have been done at a very recent date. I am afraid this temple is now beyond all possible repairs; as likewise the "Five temples in one group", which are locally known as "Panch Mondil." If we would attempt to cut down the big trees, which now are gowing over them, we would merely turn most of them into an unsightly mass of ruined brick masonry. I am afraid the time has now passed for repairing them; this ought to have been done some 20 or more years ago, and it will be best to leave them as they are.

(6) Temple (1) and (2) in the second group, viz., "Sridhor" and "Gopaljee," appeared to me in a fairly good state, and it seems possible to save them, if the grass is cut down regularly from their roofs.

(7) The same should be done to temple No. 1 in the first group, another temple of "Gopaljee". The image has been removed from this temple some time ago, and the building has either sunk considerably, or earth and *debris* has accumulated around its base. I find it mentioned in paragraph (2) of letter No. 221, from the Manager, B. L. Mukerjee's trust estate, that this temple has been lately repaired at the cost of the trust estate. It is situated within the compound of the late B. L. Mukerjee's house which is now used partly as school, partly as cutchheri. The house of the late B. L. Mukerjee certainly looks much better than the temple does, and I am afraid, that in

repairing the temple, a good deal of its carved brick facings have been covered with cement and whitewash, which, of course, can not now be removed. However, some good brick carvings remain around the temple doors.

(8) Nothing more is required to this temple than to destroy the vegetation which begins to grow over its roof. If we were to clear the earth and rubbish around its base, we would probably only weaken the foundation, and turn the interior of the temple into a small lake during the rains.

(9) The temples are of very little interest to the general public. They are family relics of the zemindars of Boinchee, dating from the following years:—

Saka 1604=1682 A. D.: Gopalji's temple, near B. L. Mukerjee's house;
„ 1636=1714 A. D.: Panch Mandil group;
„ 1637=1715 A. D.: Temple of Siva;
„ 1687=1765 A. D.: Dol Monchop.

I do not think that Government would be justified in spending any money on them.

District Nadia: Temples at Shibnibash.

(10) The three temples at Shibnibash are two miles distant from the Railway station of the same name, on the main line of the Eastern Bengal State Railway. They are built of brick in plain moulding, covered by cement, and no interest is attached to them beyond the fact, that they were built by Rāja Kṛishṇa Chandra of Nadia, and by two of his queens, whose name is familiar to us from the history of Clive and Sirāj-ud-daulah.

(11) The oldest temple, which now goes by the name of *Bura Shib*, or "the old Shiva," was built by the Raja himself in the Saka year 1676=1744-45 A.D. We are told in the inscription that "its spire touches the moon" (*indu-chumbi-śikharam*); however, this expression might be better applied to the enormous *linga* inside the temple, which appears to be cut out of one solid block of black stone and approximately measures ten or twelve feet in height. The height of the spire itself exceeds the remaining two temples only by something like ten or twenty feet.

(12) The other two temples are both of the same year, Saka 1684= A.D. 1762-63. One of them, dedicated to Shiva, was built by the second queen of Rāja Kṛishṇa Chandra, and the other one, dedicated to Rāma, Lakshmana, and Sītā, by the Rāja's first queen. In accordance with the custom of those days, the inscriptions do not mention the names of those two queens.

(13) The temples have been more or less neglected, and their preservation is anything but satisfactory. Trees and plants grow freely on the top of the spires, and I am afraid, it will be difficult to destroy them, without bringing down a good deal of the masonry. The platforms, on which the temples stand, also have been damaged by rain water and jungle growth. I do not, however, think that the present case is one for Government to interfere. As I have said above, the temples are of no special interest to us beyond the fact, that they were built by a person, whose name was of some importance in connexion with the early history of the English in Bengal. I understand, however, that the present owner of the temples derives an income from this property. I do not know the actual amount it comes to; however, I venture to think, that his own interest will be best served, if he keeps his property in order, and that he ought to be thankful to Government, if he receives a gentle reminder to be more attentive in future to his duties as the owner and manager of this sacred trust.

District Saran: The Site of an Ancient City at Manjhi.

(14) The immediate cause of my inspection of this ancient site, which had been known to me by name only before, was a letter from Lieutenant-Colonel W. Vost, I.M.S., Civil Surgeon of Muttra, United Provinces, which he wrote on the 24th June, 1908, to Dr. Vogel, Superintendent, Archæological Survey, Northern Circle. Colonel Vost wrote as follows:—

"I send you with this letter a cutting from to-day's *Pioneer* headed "Indian Companies in London," some passages of which I have underlined. You will see that a

bridge is to be built over the Gogra river at Manjhi Ghat by the Bengal and North-Western Railway. Now I am certain that contractors will buy up the site of the ancient city at Manjhi Ghat, or, at least, buy the bricks in it from the zamindar for ballast purposes, as they also do, when new railway work is in hand. I think, this would be a great loss from an archæological point of view. The bricks in the ruins measure $15'' \times 12'' \times 2''$, and I saw no evidence of there being any of Muhammadan times. I know of a passage (circ. 500 A.D.?), which states that the city of Vaiśālī was actually on the very bank of the Ganges river, and Manjhi police-station, where the ruins, I speak of, are situated, fulfils fairly well the Chinese accounts of distance, given by the pilgrims, to Pāṭaliputra (Patna).

"I think the Archæological Department ought at once to take steps to secure the Manjhi site. It would be best to buy it from the zamindars now, before contractors begin to negotiate for it, as some will certainly do very soon."

(15) I sent a copy of this extract to the Government of Bengal, and asked them to arrange with the Collector of Saran, to have the place declared a "protected site" under the Ancient Monuments' Act. The Collector of Saran in his letter No. 2324, dated the 4th December 1908, pointed out, that "acquisition by purchase or lease will not be practicable, as the land is valued at Rs. 39,000." Accordingly he suggested, that "action, if the expert recommend that any be advisable, will be taken under section 5 of the Indian Monuments' Preservation Act VII, of 1904, for preservation by agreement with the owners, who are nine in number."

(16) My inspection of the Manjhi site, on the 31st January 1909, has convinced me, that the danger apprehended by Colonel Vost is not so imminent, as his letter to Dr. Vogel made me believe at first. Almost the entire area of the ancient city at Manjhi is now under cultivation, and from a ravine, cut by rain-water through its southern section, it is evident, that contractors will have to dig to a depth of four or five feet, before they may find any bricks. Evidently, the bricks from the upper strata have long ago been dug out and used by the villagers for building purposes, and a contractor now a days certainly would not find it a paying business to dig out bricks from a depth of from 5 to 10 feet, for supplying ballast to a bridge or railway. It would be much cheaper for him to manufacture new bricks, as is actually done at present close to the Manjhi Ghat Railway station. Accordingly the only action I can recommend, is to enter into an agreement for preservation with the owners, as recommended by Mr. Lang, the Collector of Saran. The terms of such an agreement would merely be, that the owners undertake not to allow any excavation for bricks within the area of the old city, without the previous consent of Government.

(17) In conclusion, I wish to state, that I am unable to accept Colone Vost's identification of the ancient city at Manjhi with Vaiśālī. I still adhere to my old views in regard to the identity of Basarh, in Muzaffarpur, with Vaiśālī, which I have explained in my article on Excavations at Basarh (*Archæological Survey of India, Annual Report 1903-4, p. 82-3*), and which may be briefly resumed here as follows:—

(*a*) Vaiśālī is known to us from ancient literature as situated in Tirhut (*Tīrabhukti*). The modern district of Saran, however, has been included into Tirhut only last year, when the districts to the north of the Ganges were formed into the modern Tirhut Division. From Tirhut proper (sc. Muzaffarpur and Darbhanga), Saran is separated also linguistically, its language being Bhojpūrī, while in Muzaffarpur and Darbhanga it is Maithilī.

(*b*) There is a very striking group of ancient remains, about two miles to the north-west of the ancient fort at Basarh, the site of the citadel of Vaiśālī. I refer to the Aśoka pillar and brick Stūpa, a little to the north of an ancient brick-faced tank. It corresponds exactly with an identical group of ancient remains, described by the Chinese pilgrims, as situated at some short distance to the north-west of the royal palace at Vaiśālī.

(*c*) The ancient ruined city at Basarh is still called "the palace of Rāja Bisāl," a name which preserves to us up to the present day the ancient name of *Rāja Viśāla*, the founder and *heros eponymous* of Vaiśālī.

(*d*) The geographical position of Basarh, as compared with other known places in Bihar and on the Ganges, fits exactly with the Chinese itinerary for Vaiśālī, and I fail to understand how Manjhi ever can be made to agree with the same.

18. The ancient city of Manjhi is mentioned in the Āīn-i-Akbarī by Abul Fazl, but I have not the slightest doubt, that the remains go back to a much earlier age. It would be very desirable, if some trial excavations could be undertaken in the Manjhi Fort, say for Rs. 2,000 or 3,000. It is quite possible, that those excavations may yield some further evidence, which will enable us to determine the age of the ruins and perhaps, also the ancient name of the place. At present, I have been unable to find anything more in this connection beyond the fact, that Manjhi certainly cannot be identified with Vaiśālī. I am afraid that, owing to other more important calls, it will be impossible for me to undertake any trial excavations at Manjhi during the next two or three years.

The Black Pagoda at Kanarak: District Puri.

(19) The main problem, which we have to face at present in regard to this famous temple, is the preservation of the spire. This part of the temple has now been completely cleared of *débris*, by which it was covered for several centuries, and it now becomes evident that the spire of the temple never was completed, probably on account of the death of the king who built the Black Pagoda, Narasiñha I., 1240—1280 A.D. As we now have the spire, it has been carried up only to a certain height, about the level of the lowest course of the roof of the *Maṇḍapa*, or hall, to the east of it. The three chlorite images in its outside niches were all found *in situ*. They represent the midday sun, to the south; the setting sun, to the west; and Aruṇa, the personification of dawn, to the north. In order to preserve those three fine chlorite statues, it has been necessary to build small niches over them, and this work, I think, has been carried out very well. The question, however, now arises: May we leave the spire, as it now stands or, if not, how are we to preserve it? This question is of special importance on account of the chlorite *vedi*, or altar, which has been found standing inside the sanctum. It is doubtless the finest piece of chlorite carving that has ever been found at Kanarak. It measures 17 feet in length and 9 feet in breadth. Its carvings represent *Sāmba* meeting *Sūrya*, after having been cured from leprosy by the help of the Sun-god, a legend which originally was located in the Punjab, but later on transferred to Kanarak. It appears to me perfectly evident that no idol ever was placed upon this *vedi* or altar, as the temple never was completed. Whatever may have been the course of this, so much, at least, is certain, that the unfinished state in which the spire was left after the death of King Narasiñha I. (about 1280 A.D.), has been the cause of its ruin. It is accordingly clear that we can only attempt to preserve the spire in the same state, in which it ever has been, *i.e.*, as a partial ruin.

(20) So far as I am able to judge, there are two ways left to us for doing this: We may either (*a*) build a roof over the spire, or (*b*) we may leave the spire open, strengthen its broken masonry, and drill holes through the bottom, in line with the floor, to provide drains for rain-water to flow off. If we are to build a new roof over the spire, it will, of course, become necessary first to build up the broken walls of the spire to a certain height, and it is self-evident, that such a roof will become a very costly item. The interior of the spire is a square, 32 feet 6 inches, and special iron girders will have to be ordered for this roof, and the roof itself will become either very heavy, if it is made of tiles, or very unsightly, if we have to use corrugated iron. It appears, accordingly, very doubtful, if Government will consider itself justified to sanction such a large expenditure for an ancient temple, the preservation of which already has cost large sums from year to year, ever since its conservation first was begun, in 1901. On the other hand,

to drill holes through the walls of the spire, in line with the floor, will by no means, be an easy work. The thickness of the walls, through which the holes are to be drilled, varies between 20 and 30 feet and apart from technical difficulties, which perhaps may not be so great, as they appear to me at present, there can be no doubt that in later years, we will experience no end of trouble in keeping those drains clean and preventing them from getting filled with earth and *débris*.

(21) I have stated the case here at some length, giving due consideration to both proposals, either a roof, or drains, and it now rests with Government to decide, which of the two proposals should be accepted.* I may perhaps add that, personally, I still feel inclined to look upon a roof as the best and most durable means of protection. However, as I have just remarked, the final decision on this matter lies entirely with Govenrment.

(22) Another detail may be mentioned here at the same time. The temple stands urgently in need of lightning-conductors. A short time ago, lightning struck the south-eastern corner of the *Nāṭ-mandir*, to the east of the main temple, and some slight damage has been done to the carvings on that side of the building. I think, it will be very wise, if we take this timely warning. It is true enough that the temple from the very beginning was abundantly provided with lightning-conductors. For it is a fact, that the many obscene carvings on its outside walls were intended for the purpose of protecting the temple against lightning. But, although lightning this time only struck a part of the temple, where no such carvings are to be seen, I do not think that it would be in any way safe to place too much confidence on this single occurrence. Three good lightning-conductors, one for the roof of the spire, as soon as it is completed, another one for the *Maṇḍapa*, and a third one for the *Nāṭ-mandir*, are an urgent necessity for Kanarak.

(23) The *Nāṭ-mandir* also requires a roof, or, at any rate, the upper surface of its columns should be made watertight by a thick coating of cement.

(24) The above list of conservation work, urgently required for Kanarak, is already long enough, but even after it has been completely carried out, a number of other works still remain to be done, some of which are of such an urgent nature that, I am afraid, they cannot wait for a very long time.

(*a*) The buttresses around the outer walls of the *Maṇḍapa* have not been completed. For reasons unknown to me, these have been carried up only to a certain height of the walls; hereafter the work has been stopped, and the buttresses, as they are at present, not only look extremely unsightly in their half-finished condition, but, what is still worse, they afford no protection whatever to the overlapping courses of the roof, for which they were mainly intended. They should certainly be carried to an end, up to the lowest tier of the pyramidal roof.

(*b*) The removal of sand and *débris* from the outer walls of the spire has not been done thoroughly enough. I observed a good deal of sand and *débris*, lying here and there, in nooks and corners, over the walls, and I was not at all surprised to find our eternal enemy—the *pippal* tree—already beginning to set roots in the walls at various places. We certainly are making things very easy for this "eternal enemy" of ours, if we leave all this rubbish lying over the walls.

(*c*) I understand from the Public Works officer, who met me at Kanarak, that the clearing of sand and *débris* from the western part of the temple court will be finished in a few months. When I was at Kanarak, the workmen were just unearthing a small, unfinished temple, to the west of the main Pagoda. Its carvings are beautifully preserved, owing to the fact that they have been buried in sand for many centuries. Two of the three niches of this shrine contain fine chlorite images equal in size

* Either course will be difficult and costly; but I think that it would be a great mistake to erect a roof over the ruined spire, if it can possibly be avoided. I propose to revisit Kanarak and go carefully into the question, before any final decision is arrived at. I don't share Dr. Bloch's fears as to future trouble with the drains, if we can once cut through the massive stone walls of the shrine.

J. H. MARSHALL—10-7-1909.

and style to the chlorite figure of *Sūrya*, which was found, some years ago, inside the *Nāṭ-mandir*. It is now perfectly clear that this chlorite figure of *Sūrya* was intended for the third niche of this small temple to the west of the main Pagoda. But, whether it ever stood there, and was taken out with the object of carrying it to Puri, where so many carvings from Kanarak have gone to, or if it ever reached its final place of destination in spite of the unfinished state, in which the building operations at Kanarak were left at the death of king Narasinha I., is a question, about which we probably never shall be able to speak with any amount of certainty.

(*d*) There is a large amount of broken statuary now lying inside the temple court, and a sculpture shed must be built for this, as soon as the court has been completely cleared of sand and *débris*. An estimate for a sculpture shed* for Kanarak has already been sent to me some three years ago, but I returned it without my countersignature, as at that time it was impossible to form an idea of the size required for this building The *débris* around the spire had not yet been removed at that time, and only half of the temple court had been cleared of sand. It may be possible to utilize one of the platforms, to the east of the temple, for this sculpture shed. Stone for building purposes is amply available, and such a shed cannot possibly be a very costly erection. This sculpture shed should be open on not less than two sides, and provided with an iron railing, and with lock and door, the key to which should be kept in charge of the Public Works subordinate at Kanarak.

(*e*) I cannot conclude this already long list of works, which are needed for Kanarak, without mentioning that, while I was in Kanarak, I observed the Public Work subordinates in charge of the repairs there, plotting the land around the Inspection Bungalow. On enquiry, I came to know that they were doing this under instructions, received from their superior officer, who wished to build a stone wall around the compound of the Inspection Bungalow at Kanarak. The solicitous care of this officer for the convenience of visitors to the Kanarak Inspection Bungalow certainly deserves every acknowledgment. However, I am afraid that there still remains a good deal of far more important work to be done at present at Kanarak, and until this has been finished, the erection of the stone wall around the compound of the Inspection Bungalow ought to be postponed.† There are only a few small trees and plants growing on the sand, around the Kanarak Inspection Bungalow; and it is certainly unnecessary to think of protecting this future flower garden. The remains of the past have a much stronger claim on our consideration.

(25) Although these notes have been written by me primarily with the object of advising Government in regard to the future conservation work at Kanarak, it may, perhaps, not be considered out of place, if I mention here briefly one important discovery, connected with the history of Kanarak, which has been made during the removal of *débris* around the spire of the main temple. It removes definitely any possible doubt in regard to the date of the temple, established by inscriptions and tradition. We know from the copperplate inscriptions of the Gānga kings of Orissa, that Narasiṅha I. built a temple for the Sun-god at *Kōṇā*. Coupled with the fact, that both the *Mādlā Pāñji*, or the chronicle of the temple of Jagannāth at Puri, and *Abu-l-Fazl*, in his *Āīn-i-Akbarī*, record the name of king *Lāṅgūlīya Narasinha-deva* as the builder of the Black Pagoda at Kanarak, this epigraphical evidence

* The simple erections that are being put up at Sanchi and elsewhere would do very well as a model for this building. J. H. MARSHALL.

† I quite agree.

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cannot possibly be set aside. It proves conclusively that the Black Pagoda at Kanarak is the latest of the many famous shrines in Orissa; it is later than Bhubaneswar, and later, too, than the temple of Jagannath at Puri. Fergusson, as is well known, from purely architectural considerations of style, arrived at the very opposite conclusion. According to him, Kanarak is not only the finest specimen of all the temples in Orissa, a pure matter-of-fact statement now-a-days; it is also, for the identical reason, the oldest temple in that country.

(26) Among the many fine chlorite carvings, which have been found in the *débris* around the temple at Kanarak, there are three interesting sculptures, which strongly confirm the evidence of the inscriptions in regard to the later date of Kanarak (1240-1280 A. D.), and go a long way to show, how unreliable pure considerations of style are for the purpose of determining the exact date of an ancient building in India. The first of these three carved chlorite slabs represents a combination of *Sūrya* and *Śiva*. Of the four hands of this figure, each of the upper two holds a full-blown lotus, the well known *chihna*, or mark, of *Sūrya*, the Sun-god. Of the two lower hands, one holds a *triśūla*, or trident, the characteristic emblem of *Siva*, while the other one shows the opened palm, turned towards the spectator, an attitude, generally described as that of a man who grants a wish to a supplicant (*varada-mudrā*). As far as I know, no other combined representation of *Sūrya* and *Śiva* has ever been found in India,* and I feel convinced that the artist who designed this figure, intended to express the idea that the Sun-god, *Sūrya*, is superior to *Śiva*. For the emblems of the Sun-god are placed in the two upper hands, while the *triśūla* is held by one of the two lower hands of the god. But it is very unlikely that the artist merely wanted to express the general idea of *Sūrya* being a mightier god than *Śiva;* his object was to show that the *Sūrya* of Kaṇarak, or, as we ought to call him properly, the *Arka* of *Kōṇā*, was superior to the famous *Śiva* at Bhubanesvar, the "Lord of the Universe," for such is the meaning of the name *Bhubaneśvara*. Thus the sculptural remains, found at Kanarak, confirm the epigraphical and traditional evidence in regard to the date of both temples.

(27) In regard to the temple of Jagannath at Puri, we find the same corroboration of the testimony of the inscriptions, from two other chlorite slabs, found at Kanarak. They are almost identical. Each of them shows a youthful male, wearing a sword, and surrounded by a number of attendants, most of whom are bearded. We can scarcely fail in recognising *Sūrya*, the Sun-god, surrounded by the *grahas*, or planets, in these two groups of male figures. The foremost among them is the sun (*Sūrya*), the first in the line of the nine planets (*nava-graha*) in India. He stands, speaking to another youthful male; his hands are folded (*prāñjali*), in the attitude of a man praying for some favour. This prayer of *Sūrya* is clearly addressed to another youthful male, who stands at the entrance of a temple, of which he seems to be the guardian. The interior of this temple has three images, one of which clearly represents a *Śiva-liṅga*, while another one, likewise, may easily be recognised as *Durgā*, slaying some male demon. In the centre, between the *Śiva-liṅga* and *Durgā*, stands a small shapeless image, almost looking like a wheel, to which some rough indications of a human face and a pair of human hands have been added. I doubt if any one seeing this figure would not at once recognise this image as Jagannāth, the well-known god of Puri. Accordingly, we must look upon these two chlorite carvings at Kanarak as representing the Sun-god of that place, praying for an audience before the throne of Jagannath at Puri. Thus, the temple of Jagannath at Puri was already in existence, and enjoyed a considerable celebrity, at the time when the temple at Kanarak was built; for we must naturally ascribe these two chlorite carvings to this very period. Their style agrees exactly with every detail, which we observe in the many other similar carvings which have been found at Kanarak.

(28) But it is not merely an account of their value for historical purposes, that I have entered here into such details in regard to those two chlorite slabs, in some respect, the most important among the many valuable finds,

* A similar combined figure of *Sūrya* and *Śiva* has lately been reported to me from Gaur, in the Maldah District of Eastern Bengal; however, I have not yet seen this statue, nor any photograph of it.

which have been made at Kanarak. Perhaps the most interesting point in regard to them is the fact that they prove to us, that at the time when Kanarak was built (1240—1280 A. D.), the cult of Jagannath at Puri was not, as it is at present, associated with the religion of the Vaishnavas, but with that of the Saivas. Jagannath, on the carvings from Kanarak, is associated with *Śiva* and *Durgā*, and not, as at present, with *Balarām* and *Subhadrā*, or *Lakshmaṇa* and *Sītā*, as Hindus from the north, I believe, now generally call his two attendants. We gather from this the interesting fact that one of the most popular religions in India has been subject to a very important change, even as late as the 14th or 15th century A. D., the time following the building of Kanarak. And we can scarcely be wrong in attributing this change to the great Vaishnava revival, that spread over Northern India in the 14th and 15th centuries A. D., under the influence of religious teachers, like *Chaitanya*, and many others. That the Muhammadan doctrine, or, properly speaking, the mystic philosophy of the *Sūfīs*, is ultimately responsible for this Vaishnava revival in India, is an opinion, which, so far as I know, is now generally accepted by every competent scholar, and the very remarkable prominence given by those Vaishnava teachers to *bhakti*, or "love," as compared with the identical notion of "love," or *'ishq*, in the doctrine of Sufism, certainly is a very strong argument in support of this theory.

The Temples at Bhubanesvar, and the Caves at Khandagiri.

(29) Very little remains for me to say in regard to those two interesting groups of ancient buildings which now have been completely restored, so far as Government can reasonably be expected to restore them. Mr. J. H. Marshall, the Director-General of Archæology, during his inspection of Bhubanesvar, suggested that some effort should be made to stain the white patches in the recently restored portions of the temples at Bhubanesvar. They look most unsightly, and it will take a long time, before the effects of the weather have toned them down to some darker shade. I made special enquiries in regard to this matter, both from the Assistant Engineer in charge of Bhubanesvar, and from my old friend, Rai Prasanna Kumar Pal, who has been in charge of the Pippli subdivision for such a long time, and whom I had the pleasure of meeting again during my last round of inspection at Bhubanesvar, where he is now enjoying a well-earned pension from Government. I was sorry to find that the trials made by these officers for staining the newly repaired stone work at Bhubanesvar, have not been successful. Like myself, they have been unable to find any means for removing this evil, and I shall feel very much obliged to Mr. Marshall, if he will kindly advise us in this matter.* I may remark, in passing, that the original builders of the temples at Bhubanesvar did not consider in the least the natural colour of the stones, used by them. This was of absolutely no importance to them, as all the temples, from the beginning, were covered with plaster and paint, *sudhā-lepya* in Sanskrit, a term, which I have found expressly mentioned in an inscription of the 5th or 6th century A.D., recording some restoration work done to the temple at Bodh-Gaya. However, in spite of all this, it would certainly be a very great improvement, if we could stain down these ugly white patches in the newly restored portions of the temples at Bhubanesvar, especially in the temple of *Paraśurāmeśvara*, where they are worst.

(30) In regard to the caves at Khandagiri, I beg to propose that the sand and *débris*, which now fills the court of the Rani Gumpha, should be removed down to the bare surface of the rock. I understood from the old custodian of Khandagiri, Aparti Dallai, that some trial trenches had been dug there some twenty or thirty years ago, in order to see if some more caves might be found below the two stories of this interesting, ancient structure. But although this

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* I have already done this.

J. H. Marshall.

I have, in the mean time, since I wrote these notes, sent three *recipes* for staining new stone-work to the Superintending Engineer, Orissa Circle, viz., two, kindly supplied by Mr. Marshall, and a third one, for which I have to thank Mr. E. Vredenburg, of the Geological Survey.

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previous excavation proved that no further caves follow the two stories already known to us, we should certainly lay open the court of this interesting rock-cut building, which, as I feel convinced, was made by order of king *Khāravēla* of Kalinga (about 150 B.C.), who used it as some kind of *Villa*, or summer-house, where he could enjoy a pleasant week-off with his harem, far removed from the seat of his Government at *Kaliṅga-nagara*, a town of which, from his Hathigumpha inscription at Khandagiri, we know at least so much that it was situated near the sea.

Eastern Bengal and Assam: Gaur and Panduah.

(31) I begin by making a few general remarks, which refer to most of the ancient buildings at Gaur and Panduah, so far as they have been restored by Government.

(*a*) The three chaukidars in charge of the ruins at Gaur and Panduah should receive very strict orders that it is their principal duty to inspect the ancient buildings there regularly from time to time, say once a week, in order to see if any plants or trees are beginning to grow on the walls. As soon as they notice any sign of vegetation, they should immediately destroy it. I noticed many small tufts of grass on the walls, here and there, in the ancient buildings at Gaur and Panduah, which never ought to have been there. If we are not strict about this matter, Government will always have to sanction a perpetually recurring expenditure for 'shrub-eradication,' which may be entirely avoided if the chaukidars are kept up to the mark.

(*b*) In order to enable the chaukidars to discharge their duty in regard to "weeding" in a satisfactory manner, it will be necessary to provide them with bamboo ladders, such as they have got at present. But I venture to think, that it would be a great advantage, if the ladders could be kept by each chaukidar at or near his hut, and not be left leaning against the walls of any ancient building, for which they may be used from time to time. I observed a large bamboo ladder, leaning against the back wall of the Adinah Masjid at Panduah, and I think, I saw one or two similar ones in about the same position also at Gaur. However necessary those ladders may be for the proper upkeep of the ancient buildings, they certainly cannot be called an ornament to them, and I should like to see them removed at once.

(*c*) I do not approve of the manner, in which the wire-fencing has been laid around the court of some of the mosques at Gaur. Wherever one or more ancient gateways remain standing to the east of these mosques, they should be included in the fenced off area, and sufficient space, say about five feet, should be allowed in front of them as well as on each of their two smaller sides, to enable any visitor to have a good look at the stone or brick gates, both from inside and from outside, without climbing over the wire fencing, or making a long detour through the iron gate of the enclosure. The present arrangement is particularly bad in the Bāradvārī at Ramkel. Here visitors have pulled down the upper wire of the fencing, which is drawn right across the entrance of the gates, and they have apparently done so with no other purpose but to satisfy their legitimate desire for obtaining a view of the outer façade of the gates. I should like to see this arrangement altered at once, and each of the three gates included in the fenced off area, by laying the fence around the gates, at a distance of about five feet.

(*d*) Abid Ali Khan, the energetic Subdivisional Officer of the Public Works' Department, who has been in immediate charge of the repairs at Gaur and Panduah ever since their beginning, suggested to me, that it would be necessary to put up boundary

pillars, marking the area of land, belonging to each of the ancient buildings at Gaur and Panduah, in order to avoid any future dispute in regard to ownership. Each of the restored, ancient buildings at these two places has been taken over by Government under the Ancient Monuments' Preservation Act, and I venture to think, that it would be a very good thing, to have the extent of the area, of which Government has become the sole and lawful proprietor, as clearly and well defined, as may be possible.

(*e*) A further suggestion has been put before me by Abid Ali Khan, which I likewise think should be carried out at once. I remember a short time ago having received some correspondence from Government in regard to a complaint, which was made before the District Magistrate, Malda, against the local zamindar at Panduah. It appears that some men, professing to act under instructions from this zamindar, have been collecting fees from Muhammadans, who had come to say their prayers in the Ādīnah Masjid, as well as in the Sona Masjid, and the Eklakhi Dargah at Panduah. I was told by Abid Ali Khan, that this practice still continues, and it will be necessary to put up notice-boards in prominent places, near the entrances to these three buildings, with inscriptions in English and Bengali, saying that nobody has got any right whatever to collect any fee from the faithful, who desire to use the ancient, sacred buildings for their religious purposes. I need scarcely remark that Government in permitting the Muhammadans to use those mosques for saying their prayers, does not intend to allow any restrictions whatever being placed in the way of non-Muhammadan visitors, such as being obliged to take off their shoes before entering, and I think it will be as well to add a remark of that kind to the notices abovereferred to.

(32) I now proceed to deal with the conservation of the ancient monument, at Gaur and Panduah in the order in which I inspected them on the 16th, 17th, and 21st March 1909. A few items of work suggested by me in the following notes, probably have already been provided for in the new estimatess which, as Abid Ali Khan told me, have recently been prepared by him and sent up to Government.

Sona Masjid at Ferozpur.

(33) I have been very much pleased with the restored tile work around the springing of some of the new domes in this mosque, and especially with the new ornamental stone tablet in the outer façade, to the right of the central arch. The work has been done by a stone cutter from Benares, who copied the slightly damaged, corresponding basalt tablet on the left side. It is certainly as good, as any old work ever could have been, and it becomes perfectly evident that, if we had got the complete design, with all necessary details, of any of those ancient mosques, it would merely be a question of expenditure, to restore it to its original state. So far it has only been found impossible to produce any new glazed tiles, to match the old ones, but I have no doubt, that to do this is merely a question of time and careful experiments. Of course, if we ever were to restore* any ancient brick building among the ruins of Gaur and Panduah to its original state, we should have to prepare special bricks to match the old ones, such as have been made for restoring the Lattan and Tantipara Masjid and several other mosques, and, besides, we should have to employ shell-lime, which, as far as I know, is still manufactured in some places in Bengal, although probably of an inferior quality, as compared with the old shell-lime, used by the masons at Gaur and Panduah.

(34) As far as I remember Abid Ali Khan telling me, no provision has been made in the new estimate for protecting the vaulted brick terrace outside the north-western corner of the Sona Masjid at Firozpur. This terrace

* I sincerely hope that no attempt will ever be made to do any such thing.

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was added for the purpose of affording a convenient ascent to the zanana platform in the north-western corner of the aisle, which had been built in order to enable ladies of noble rank to attend Divine Service in the mosque. So far as I am aware, these "ladies' galleries" are a structural arrangement, which is entirely peculiar to the ancient mosques, built in Bengal during the reign of the independent Muhammadan Kings.* I cannot remember having seen or heard of any similar structures in any other ancient mosque outside of Bengal, and it is for this reason, that I consider it necessary to preserve, whatever remains of these platforms and the brick terraces, leading up to them, have been left to us at Gaur and Panduah. In the present case I do not think it necessary to do more than to cover the decayed surface of the brick platform with a thick layer of cement, such as has been applied to other decaying portions of brick masonry at Gaur and Panduah. I should not recommend a wooden platform for the Sona Masjid at Firozpur, similar to that built over the *Bādshāh kā Takht* in the Ādīnah Masjid at Panduah. This would be an unnecessary expenditure, as we have no carved niches of any beauty here, like those in front of which the wooden planks have been laid in the Ādīnah Masjid. However, something should be done to preserve and strengthen the vaulted arch of the brick platform, which is now fast decaying.

(35) I may mention in passing, that this peculiar custom among the Muhammadans of Bengal, of allowing their wives and daughters to attend Divine Service in the mosque, is interesting also, in so far as it affords to us an illustration of the great respect, shown by them towards the weaker sex. I can hardly imagine this to have been an innate quality of the wild Tartar soldiers, who swept over Bengal towards the close of the 12th century A. D., under the command of Bakhtiyār Khiljī. It is quite evident, that this General did not intend to conquer Bengal for the sake of this "Paradise on earth" (*jannat-ul-bilād*), as Bengal, at that time, used to be called in India. His aims stretched very much further. The unsuccessful expedition to China, which he undertook shortly after his conquest of *Lakhnautī*, or Gaur, and which came to a miserable end in the Dooars, or the lower ranges of the Himalaya, proves quite clearly the real object, which Bakhtiyār Khiljī had in view. Bengal was to be merely a stepping stone on the way to China. As I have just mentioned, his plans utterly failed, and likewise similar plans, fostered by some of his successors. Those Tartar hordes had to remain contented with the possession of Bengal, and we cannot, I think, wonder at their wild manners having become a little more civilized in Bengal. For, there is no possible room for doubting that their state of civilization was far inferior to that of the Hindu inhabitants of Bengal in the 12th century A. D., and among many other habits, which the Muhammadan rulers of Bengal acquired from the Hindus subdued by them, there certainly was the great fondness of, and peculiar weakness for the charms of the female sex, for which Bengal ever has remained famous.

Lattan Masjid.

(36) I understood from Abid Ali Khan that provisions have been made in the new estimate for protecting the loose, overhanging, carved tile work of the arches in some of the *miḥrābs* in this mosque, and likewise for continuing the new brick piers, on both sides of the northern gate, up to the springing of the arch. In front of this mosque, I observed a few patches of an ancient floor, made of glazed tiles, still remaining. It will be necessary to protect these patches with a neat edging of strong cement, such as has been employed in ancient Roman houses, to preserve any remains of the old mosaic flooring.

(37) I may mention in passing, that the modern name of this mosque, *laṭan masjid*, generally has been explained as "the dancing girl's mosque," and that the word *laṭan* has been taken as a corruption of the Bengali word for "dancing girl," *naṭin*, in Sanskrit *naṭī*. I am quite willing to accept this explanation, but I very much doubt if it really means that the mosque was built by a dancing girl. From ancient Indian inscriptions we certainly know of several instances where "dancing girls," or any other women of a similar class, called *gaṇikā* in Sanskrit, joined with Buddhist monks or nuns, and with

* There are ladies' galleries of a similar kind in many mosques in Central India, Khandesh, and elsewhere. In Mughal architecture the ladies' galleries are generally on the ground floor, not raised on pillars or arches.

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respectable laymen and lay-women, in adorning a sacred Stūpa or temple of their religion. However, I maintain grave doubts if the Maulavīs, Imāms and Khādims, even at the capital of the Muhammadan Kingdom of Bengal, ever would have deigned to accept the gift of a mosque, if it came from a dancing girl, although she might have been some sort of an ancient *dame aux cameilles*, who, with the approach of old age, might have repented, and expressed a desire to atone for her former life, by some kind of meritorious work, like the building of a mosque. Even if we accept such a theory, I am afraid, we are laying too much stress on a name which we owe merely to the modern tradition current among the ignorant peasants, who now live at the site of the ancient capital of Bengal. Another explanation of the word *laṭan masjid* has occurred to me, to which I feel very much inclined to give the preference. I accept the current interpretation of the word *laṭan* as a corruption of the Bengali word *naṭin*, Sanskrit *naṭī*, "a dancing girl." But the mosque received this name, not because it was built by a dancing girl, but on account of its gaudy appearance, both inside and outside, decked all over with glazed tiles in bright colours, such as white and blue, and green and yellow. The mosque itself, on that account, suggested to the ignorant peasants of modern Gaur the idea of a dancing girl, covered with bright garments and glittering jewels, and the name *laṭan masjid* thus really means "the mosque, which resembles a dancing girl," and not "the dancing girl's mosque," or, to use an expression familiar to the students of Sanskrit grammar, the two words: *laṭan-masjid*, must be taken as a *karmadhāraya* compound, and not, as they used to be explained before, as a *tat-purusha* compound.

(38) **Tantipara Masjid.**—(*a*) Here again the new masonry piers on each side of the northern gate have to be continued up to the springing of the arch, but care must be taken not to destroy the small, broken fragment of the lower arch, which remains on the right hand side of this gate, when facing it from the interior of the mosque. This broken fragment is an interesting evidence of the structure of this gate, which we must try and preserve by all means. It proves that in this mosque the northern gate again had two entrances, an upper one for the ladies' platform, and a lower one for the main aisle.

(*b*) Further, it is necessary to run up new brick piers against the *miḥrābs*, in order to protect whatever overhanging portions have remained of the old carved brick facings of these niches.

(*c*) The capital of one of the four stone pillars inside this mosque still remains lying on the ground. Although another piece of stone, which came in between this capital and the shaft of the pillar, has evidently disappeared, I should certainly like to see the capital placed again on the top of the pillar, to which it originally belonged.

(*d*) The broken *chirāghdān*, or "lamp-post," of one of the two tombs in front of the mosque is still lying on the ground near these two tombs. Join the two broken pieces and replace them at the northern end of either of the two tombs, wherever it may be most convenient to put it up. If the uppermost platform, on which the sarcophagus stands, does not afford sufficient space for erecting this lamp-post, use any of the lower steps, whichever may be found most convenient.

(39) **Firoz Minar.**—The new estimate, shown to me by Abid Ali Khan, already provides for a proper, wooden roof to this tower, wire-netting for the door and windows, and for a lightning-conductor. There remains, however, one important item of work, which Abid Ali Khan pointed out to me, and which, I think, certainly should be carried out. It is quite evident, that this tower originally stood on a raised mound of earth, which gradually has been washed off by rain, thus leaving a portion of the rough stonework of the foundation exposed. I strongly recommend the reconstruction of this earthen mound around the base of the tower. This will not only afford a better protection to the walls of the tower, but it will, at the same time, enable us to provide a decent ascent to the interior of the tower. Visitors to the ruins of Gaur certainly miss one of the finest sights at that place, if they avoid ascending the Firoz Minar, to enjoy the beautiful view of the ruins of the ancient city around this tower. At present, I am afraid, many visitors, especially ladies, will not feel inclined to ascend the very inconvenient iron

ladder without any landing, which affords the only means of reaching the interior of the tower. If the ancient earthen mound around the base of the tower is reconstructed, it will be very easy to provide it with decent stone steps, leading up to the entrance of the tower. Sufficient broken stones remain lying near the tower, which may be used for this purpose. This earthen mound should be laid out with a fine lawn,* and the chaukidar should be instructed to keep it in the same fresh, evergreen condition, as the lawns inside the Baradvari at Ramkel, and other old mosques at Gaur. A wire-fencing, with lock and gate, should enclose the tower and the new earthen mound, on which it stands.

(40) **Dakhil Darwaza.**—Provision has been made in the new estimate for cementing the decaying portions of the brickwork of this gate, which is a very necessary item of work. Likewise, I consider it necessary to lay open the continuation of the masonry walls on the eastern and western sides of this gate. I do not think we should leave these lines of walls covered with earth and *débris*, as they are at present. There is evidence of the fact that a brick wall ran on originally, both to the east and west of the gate, and we should certainly try and preserve, whatever has remained of it.

(41) **Baradvari at Ramkel.**—For the necessary alteration in the wire-fencing surrounding the courtyard of this mosque, I refer to my remarks made above, in paragraph (31) (*c*). Only two other points have been noticed by me in regard to the preservation of this mosque, which have already been provided for in estimate No. 290 of 1907-1908, of which Abid Ali Khan showed me a copy. They are:—

(*a*) Cover the ruined back wall, to the west of the aisle, with a thick layer of cement, after its broken surface has been cleaned carefully of earth and rubbish;

(*b*) Repair a few fissures in the outside wall, near the north-western corner of this mosque.

(42) Here also some portions of the old stone pavement of this mosque remain inside the aisle. It will be necessary to preserve them, by surrounding their borders with an edging of cement, in the manner suggested by me in connection with my remarks on the Lattan Masjid above, paragraph 36.

(43) At the north-western corner of the outside wall of this mosque, we still have some remains of the brick terrace, which here, as in the Sona Masjid of Firozpur, led up to the zanana platform. It would be worthwhile to clear this ruined brick structure of earth and rubbish, and to try and preserve as much as possible of it, by covering it with a strong coating of cement. However, I am afraid, we shall find nothing of it remaining beyond some unsightly remains of a brick building, for which, of course, I do not recommend anything in the way of protection. In any case, I should like to know how much of it remains in a state that will admit of preservation. Before we have made ourselves certain about this matter, we are not justified in condemning this part of the building, as we are doing at present, by leaving it as it is.

(44) **Qadam Rasul.**—I do not consider it necessary to restore the missing parts of the finial over the dome of the building. Originally, it had a number of balls, made of glazed tiles, and placed one above the other on an iron rod. Some of those balls have got lost, but I am afraid it will be impossible to get new ones made to match the old work. As I have pointed out above in connection with my remarks on the Sona Masjid at Firozpur (paragraph 33), a previous trial to manufacture new glazed tiles for restoring the Lattan Masjid at Gaur, resulted in an utter failure, and I am afraid, we would meet with the same experience again, if we renewed this trial for restoring the finial of the dome over the Qadam Rasul.

(45) Abid Ali Khan pointed out to me, that the four terminals, which evidently belonged to the corner turrets of the Qadam Rasul, are now used as caps of gatepillars at the Collector's Court at English Bazar, Maldah. They should certainly be removed at once, and put up again, in their ancient places

* The slope of the mound should be gentle; otherwise the grass will not grow well.

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over the corner turrets of the Qadam Rasul. I may mention in passing, that Abid Ali Khan's statement is based on a careful comparison of those pillars with the photograph, published by Ravenshaw, which shows at least one of them still *in situ*, and I have not the slightest doubt in regard to the correctness of this statement.

(46) **Adinah Masjid, Panduah.**—(*a*) Visitors to this mosque, who desire to take some photographs of the three beautiful prayer niches to the west of the raised platform, called "*Bādshāhkā Takht*," will no doubt appreciate it, if the wooden planks, which now cover a small portion of this platform along the western wall, are continued as far as the second row of pillars, to the east of the back wall. It is now difficult to take photographs of the niches, which are some of the finest specimens of carving in this mosque. The wooden stairs, leading up to this platform, will then have to be removed to the new eastern side of the platform, and they should certainly be provided with a good, solid wooden landing, *in lieu* of the shaky bamboo arrangement, which they have got at present.

(*b*) The floor under the *Bādshāhkā Takht* looked exceedingly untidy; bamboo poles and barrels with mortar, etc., were kept there, when I saw the mosque. I fail to understand, why these things have not been removed before. I hope it is not intended to use this part of the mosque as a permanent godown; it would be one of the worst abuses, which this famous old mosque has ever been put to.

(47) **Sona Masjid, Panduah.**—Only the caps of the corner turrets in this mosque require to be covered with a thick layer of cement, to make them watertight. I understood from Abid Ali Khan, that provision for this has been made in the new estimates, referred to above.

(48) **Eklakhi Monument.**—The very unsightly dome of this tomb, which had been protected by a thick covering of cement, showed several slight cracks, both in its inner and outer sides. These cracks ought to be attended to at once.

Dimapur.

(49) I quite approve of the plan of laying out the ground around the three groups of monoliths, which has now been cleared of jungle, with fruit- and flower-gardens. A small beginning has already been made, in the northern section of the newly opened area, and this new plantation looked quite pleasing. However, I am afraid that before this fruit and flower-garden can be laid out any further, we shall have to attend to the ancient remains there first, the restoration of which is at present anything but completed.

(50) So far as groups I and II are concerned, not much is left to be done. I should only like to see all loose and broken parts of the monoliths, which could not be re-erected, removed into the enclosure of wire-fencing, and placed there, with their carved sides upwards. I saw a few broken columns—I believe they belonged really to group III—lying on the ground, with their carved faces downwards. Some of them are carved on both sides, others on one side only, and it is to this latter class that I am specially referring here. I should like to see all these loose and broken fragments carefully stacked inside each of the enclosures to which they belonged, in order to show that they form an integral part of these groups. Some of them have not yet been dug out entirely; they are partly covered with earth, and no attempt ever seems to have been made to raise them. This ought to be done immediately. If the fenced off areas are not sufficiently spacious to allow all those fragments being stored inside of them, they should be enlarged accordingly. Even at present, they are not large enough. The wire-fencing of group II, *e.g.*, has been laid so as to exclude the bases of some of the broken columns, at both ends of this group. These should be included in the wire fencing, to show that they belonged to this group of pillars, although nothing beyond their broken bases, which are still *in situ*, has been preserved of them. Some of the re-erected columns, moreover, never appear to have been properly cleaned of moss. I had to wash one or two of the bifurcated columns in group I, of which I wanted to take some photographs. It seems hardly necessary for me to remark that the work of

preserving these pillars cannot be considered as completed, unless they are properly cleaned.

Further, none of the three wire fencings is provided with a lock and key. Any person, who likes, may now open the gates and get into the enclosures, whenever he wishes. Locks and keys should at once be provided for these gates, and the chaukidar in charge of the ruins should be instructed to keep the doors locked and to open them only when he is desired to do so. He should be provided with a hut, close to the ruins, and he should receive strict orders to be in attendance regularly every day. If he has to go away on some urgent business, he should make arrangements to leave the keys with some other person, living at or near his house.

(51) Group III, which is to the south-east of the entrance to the ancient city of Dimapur, still gives the impression of great confusion, and no attempt seems to have been made, to re-erect any of the broken columns in this group. It appears to me very essential, that at least one or two of the bifurcating columns, shaped like the horns of a buffalo, in this group, should be re-erected. It may be possible to raise even more of them, and in that case I should advise the Engineer in charge to raise as many as he can. The "buffalo horn columns," as I have called them in my article on Conservation in Assam, which will shortly appear in the Annual Report of the Archæological Survey of India, are, in some respects, the most interesting columns at Dimapur. In imitating the shape of the horns of a buffalo, they have preserved to us a very important point of evidence, in regard to the original meaning of these stone columns, of which similar ones lately have been found also at Kasomari Pathar, at some distance from Jamuguri Station, on the Assam-Bengal Railway. The well-known tradition about these curious monuments of the Kachari Kings is that they were erected as memorials of some great men, or events, such as the killing of a wild buffalo, and we may certainly look upon the Dimapur buffalo-horn columns as a clear evidence in support of this tradition. For their shape evidently originated from the custom of putting up the horns of the slaughtered animal as an offering to the deity, a custom which, as I am informed, still survives amongst some of the Naga tribes in the hills, not very far from Dimapur. It is for this reason that I am particularly anxious to see at least two or three of these "buffalo-horn columns" at Dimapur raised and restored, although I am sorry that, for want of time and necessary arrangements for lifting those heavy pieces of stone, I am not able to point out any special columns, which I desire to have restored.

(52) A further important item of repairs, which has been left unfinished at Dimapur, is the gateway to the east of the ancient city. It is likewise a monument of historical importance for determining the age of the Dimapur ruins. Its style shows an unmistakable influence of the peculiar style of Muhammadan brick architecture, that flourished in Bengal during the reign of the independent Muhammadan Kings, and suddenly disappeared after the annexation of Bengal by the Moghul Empire, towards the close of the 16th century A. D.

(53) Some repairs have indeed been done to this gateway, the worst of which seems to me the cement pointing of the joints in its masonry wall, for which I fail to see any cogent reason. It is, however, to the broken and damaged parts of its masonry, both on the northern and southern sides, and also on the two broken lines of masonry walls, running for a short distance towards the west in continuation of this gate, that attention should be directed at once. The following shows the nature of the repairs, which I propose should be done in order to preserve this gateway :-

(*a*) Remove all rubbish and loose bricks to west of inner side, also on northern and southern sides, and in front (to east). This removal of rubbish and loose bricks very likely will disclose some continuation of brick walls on west of inner side and to north. If any such brickwalls should be found in a fairly complete state, try and preserve them by covering their broken surfaces with a coating of good, strong cement; see below (*c*).

(*b*) Any loose and badly decayed portion of the outer side of these broken brick facings should be taken off, until some more solid masonry has been reached.

(*c*) Hereafter, all open faces of masonry to be covered with a coating of good, strong cement, in order to make the building perfectly water-proof. Unless this is done, it will never be possible to preserve this gateway, as it now stands.

The Alawal Masjid near Chittagong.

(54 The interest, which attaches to this mosque, lies in the fact, that it has preserved to us what is, perhaps, the oldest contemporary record of Muhammadan occupation of the country near Chittagong. It is a Persian inscription on a basalt slab, fixed into the outside wall of the façade, close to its main entrance. The inscription tells us, that the mosque was built by *Rāstī Khān*, at the instance of a certain person, whose title (*Majlis-i-ulā*)[1] "the exalted Majlis," *i.e.* "of high dignity," is merely mentioned, without any reference to his personal name. The date of the inscription is the 25th Ramazān, 878 Hijrī, corresponding to the 13th February 1474 A. D. It refers to the reign of the Bengal Sultan *Ruknuddīn Abul-Muzaffar Bārbak Shāh*, whose *kunyā* here, curiously enough, is given as *Abul-Muzaffar*, and not as *Abul-Mujāhid*, as we find it on his coins. This may merely be due to the ignorance of *Rāstī Khān*, the builder of the mosque, who very likely drafted the inscription. The Persian text of the inscription likewise is faulty, and the whole sentence of the inscription wants some such expression as "this mosque has been built," in order to enable us to construe it properly. However, *Rāstī Khān* may have been a brave General, who rendered valuable services to the Sultan of Bengal, and we should not therefore blame him for having been a bad Persian scholar.

(55) The mosque itself is built in the shape of a Bengali hut, with a thatched roof over it. I am perfectly convinced that the building, as it now stands, retains its original shape. There appears to me not the slightest evidence for the suggestion, which has been put forward by A. K. M. Abdus Sobhan, a Deputy Magistrate of Chittagong, viz., that the mosque was covered with domes, and that the northern, eastern and southern walls are of later construction, while only the western wall remains of the original building. I have accordingly returned the original estimate for repairing this mosque, which amounted to Rs. 1,042, and have asked for a fresh estimate, which provides for nothing besides a good thatched roof. As I have just mentioned, I feel convinced, that in building a thatched roof over this mosque, we shall probably retain its ancient shape; it is very unlikely, that the roof ever consisted of domes; there is not the slightest indication of such a fact. Likewise, the inscription should be kept in the position in which it now is, and not removed to the back wall of the mosque,[2] as Mr. Longhurst suggested. I know of not a single instance of the building inscription of a mosque in Bengal being fixed into its back wall,[3] it is invariably placed in the eastern façade, either over or near the main entrance. Besides, the back wall of the Alawal Masjid contains no vacant space to show that it ever contained an inscription.

(56) The Alawal Masjid stands on a high mound of brick *débris* with a fine, old tank close to it. I have no doubt that this mound represents the remains of an old temple, which had been destroyed by Rāstī Khān, and turned into a mosque, as has been done in so many similar instances in Bengal. This explains why we now find the oldest mosque in Chittagong at a lonely place, 12½ miles distant from this town, where nothing but an old tank affords us evidence of former habitation.

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(1) The ignorant Muhammadans of the locality have created a saint, *Olā Pīr*, out of this word, and they believe him to be buried below this mosque. Fortunately, we know from where they have got this new saint, otherwise, I am afraid, some ingenious etymologist might, perhaps, some day suggest that this saint belonged to the family of *Ollā Māi*, literally "Mother Wet", the famous Goddess of Cholera in Bengal.

(2) I agree. J. H. M.

(3) The case of the Ādīnah Masjid at Panduah, of course, is quite different. Here the building inscription is fixed into the western, or back side, of the western wall. But there was no convenient space for putting up this inscription somewhere in front, near the high, central arch.

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